

Ursuline Academy
1108 Navarro
San Antonio, Bexar County

HABS No. TEX-32

HABS
TEX
15-SANT
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ADDENDUM
FOLLOWS...

PHOTOGRAPHS

HISTORIC AMERICAN BUILDINGS SURVEY
NATIONAL PARK SERVICE
Western Office, Division of Design and Construction
1000 Geary Street
San Francisco, California

THE URSULINE ACADEMY
San Antonio, Bexar County, Texas

ADDENDUM
FOLLOWS...

Owner: The Catholic Church, San Antonio Diocese

Date of Erection: Prior to 1851; additions were built in 1866, 1867 and 1870

Architect: Unknown

Builder: Jules Poincard and the Catholic Church, San Antonio Diocese

Present Condition: Excellent

Number of Stories: Two

Materials of Construction: Limestone, plaster, pine, oak, and cypress

Other Existing Records: Deeds and abstracts in possession of owners.

Additional Data:

The Ursuline Academy, founded September 14, 1851, has the honor of being the first school opened in San Antonio, and the second in the State, for the education of girls.

The first structure, approximately 75' x 30', was built of native limestone by a Frenchman, Mr. Jules Poincard, who intended marrying a French girl and bringing her to San Antonio to live. She refused to come to Texas, however, fearful, no doubt, of Indians and cowboys. Mr. Poincard sold his house to Bishop Odin for \$600.00. The building was presented to the Sisters by Mr. Poincard.

The constant increase in number of religious pupils made a new building imperative. The cornerstone of the new building, which now serves as a monastery for the Sisters, was blessed and laid by Bishop Dubuis, September 14, 1866, and on January 20, 1867, he blessed and laid the first stone of the new Chapel, which was finished in 1870 at a cost of \$50,000.00. In 1883 the institution was chartered under the title of "The Ursuline Academy" and empowered to confer diplomas.

All stone is native limestone, laid in lime mortar. Interiors are plastered; parts of exterior are plastered. All woodwork is very plain; mostly pine, oak and cypress were used for woodwork. There are two story porches across the South, East and North part of the original structure. There is also a porch across the West end of the inner court, on the east side of the Chapel, placed so to allow passage from the second floor of the original building to the second floor of the monastery. The entire building is roofed with a standing seam galvanized iron roof; roof is pitched about six to twelve and four to twelve. The roof of the monastery is surmounted by a four sided clock tower, which is roofed with a hipped roof, and each side of this hip roof contains a small dormer window. This tower constitutes the best architectural feature of the old monastery building. The original building has out-swinging blinds and in-swinging French window casements.

The information contained in this history is credited to Mother M. Loyola of the Ursuline Academy.

Author: Homer H. Lansberry
Homer H. Lansberry

APPROVED: Bartlett Cooke
Bartlett Cooke, District Officer

DW 7/26/37

Ursuline Academy
300 Augusta Street
San Antonio
Bexar County
Texas

HABS No. TX-32

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Addendum to:

Ursuline Academy
1108 Navarro
San Antonio
Bexar County
Texas

(as recorded in the 1930s)

WRITTEN HISTORICAL AND DESCRIPTIVE DATA

REDUCED COPIES OF MEASURED DRAWINGS

Historic American Buildings Survey
National Park Service
Department of the Interior
Washington, D.C. 20240

HISTORIC AMERICAN BUILDINGS SURVEY

ADDENDUM TO:

URSULINE ACADEMY

HABS No. TX-32

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Location: 300 Augusta Street, San Antonio, Bexar County, Texas.

Present Owners: San Antonio Conservation Society and Link Cowen.

Present Occupant: Vacant.

Significance: The Ursuline community in San Antonio was the second Ursuline community established in the State of Texas. Introduction of this community in 1851 was a signal achievement for the Reverend John Mary Odin, C. M., later the first Roman Catholic Bishop of Texas, in his struggle to reawaken dormant Catholicism in the State. Shortly after their arrival, the Ursuline Sisters opened their school, believed to be the first in San Antonio and the second in Texas established solely for the education of young girls.

All of the major Academy buildings erected during the nineteenth century survive today to form an architectural complex unique to this State. These buildings range from the first Academy building erected in 1851, in plain style but with handsome proportions, to the Priest's house erected in 1882, one of the best examples in Texas of the late Gothic Revival style of architecture. The Academy Building is known for a wall construction called pise de terre, or rammed earth.

PART I. HISTORICAL INFORMATION

A. Physical History:

1. Dates of erection: The following are the structures of the Ursuline Academy constructed in chronological order:

Academy Building	Circa 1851-52
Academy Building Addition	1853-55
Chapel	1868-70
Dormitory	1866-70
1872 House	1872
Priest's House	Circa 1882-83
Two-story school building	1883
Laundry Building	19th century

2. Original and subsequent owners: See History section of this paper.
3. Architects: Probably Jules Poincard for early buildings and Francis Giraud for later buildings.
4. Builder: Probably Jules Poincard for early buildings.

B. Historical Context:

Prior to the time that Texas became a republic, the Roman Catholic church in Texas had been administered by the clergy of the Spanish or Mexican Church. For a number of reasons, not the least of which was the relationship between the Mexican Church and the Mexican Government, Catholicism suffered a great decline during the revolutionary period. By 1838 or 1839 there were only two priests in the entire Republic, and they were both in San Antonio and in ill repute.

This circumstance was made known to Pope Gregory XVI in a report by the Archbishop of New Orleans, Reverend J. Timon, following a brief survey of conditions in Texas. As a result of this report, the Pope resolved to establish a distinct jurisdiction in Texas, and in 1839 the Reverend J. Timon was appointed Prefect Apostolic and the Reverend John M. Odin, Vice Prefect.

Odin was charged with the duty to proceed to Texas where he was to undertake the task of revitalizing the Catholic institutions in the Republic. His first task was to relieve the Mexican priests in San Antonio of their religious responsibilities and with this act, Odin ushered in a new era of Roman Catholicism in Texas, a period of development conducted wholly by French Catholics.

During his first decade of labors, Odin was more than occupied by the primary necessities and duties of his office, but toward the end of the decade circumstances improved to the extent that he felt confident in undertaking more sophisticated tasks, one of which was the establishment of Catholic schools.

The first school established in Texas through the instrumentality of Odin was the Ursuline Academy in Galveston in 1847. Next to this bustling seaport, then probably the largest urban area in the State, San Antonio offered the greatest opportunities for the introduction of another school. With this in mind Odin applied to the Ursuline Convent in New Orleans for support and received their unreserved approval of his proposed venture to establish an Ursuline Academy in San Antonio.

Perhaps the early history of the Academy can be better related by the insertion of a manuscript history of those events. This history, recently found in the attic of the old Dormitory building, is written in French, unsigned and undated; but from the syntax, the style of handwriting and the nature of the paper, it must have been written during the late nineteenth century by one or two of the Sisters who appear to have used reliable second-hand information. This document, which follows, has been repeated in various versions over the years and has been the single source of history for the Academy:

"Since the establishment of our little community in San Antonio, we have had many occasions to admire and bless Divine Providence which has always so maternally assisted us. Sometimes when we

thought we would succumb under the blows of her beneficent hand, she has come to our aid in such a visible manner that we were forced to recognize her miraculous intervention; glory and gratitude be forever given to her.

It was on the seventh of September 1851 that our Mothers and Sisters left New Orleans in the company of Father Chambodut who had come for them to go to San Antonio. When they arrived in Galveston, they were received with as much pleasure as amiability by our Sisters of the City who tried by their cordial and affectionate manner to make them forget their great poverty. Although this dear community was still in her cradle she had the generosity to give us three of its members. When everything was ready, the small and joyous caravan began their journey anew under the leadership of Father Dubuis, the Pastor of Castroville, who had come to Galveston to take the Sisters on the return of Father Chambodut. During the journey, which was rather painful, there was a storm and a torrential rain which obliged our Sisters to come down from the stagecoach where the water was entering on every side in order to secure shelter in a poor hut which they saw near the road and which was inhabited by a good old woman who had the charity to dry their habits and to close with a blanket the entrance to her doorless palace. The rain having ceased they began their journey again with new ardor and a still greater pleasure, for the delay had increased their desire to reach this promised land, this dear San Antonio, object of so much love and of such sweet hopes. The thought of soon taking possession made them bear joyously the inconveniences of the journey, which at that time were as great as they were numerous. Finally, after many jolts which made them make profound bows and sometimes made them weep, as well as laugh, because these were made without the least respect for civility and without any regard for our dear travelers who were not completely insensitive to the violence of the blows which they gave one another involuntarily and thus bowing to one another they arrived in San Antonio the fourteenth of September, the Day of the Exultation of the Holy Ghost, between ten and eleven o'clock in the evening, 1851. The night was magnificent; a pure and clear sky let the moon be seen as well as the stars in all their beauty. It was by the glimmer of their soft light that our Mothers took possession of the dear house the Monsignor Odin had procured for them. It could not have been smaller and poorer, and although they (our Mothers) had expected numberless hardships, those that they had to bear when they arrived much surpassed all that they had imagined. Overwhelmed with fatigue and thirsty, they rejoiced to have arrived at night thinking that they could rest a little, but their hope vanished at the sight of the room which was to serve as dormitory. It was completely empty of everything except spiders and scorpions, which had lodged there without fashion. While good Father Dubuis went to ask for 2 or 3 mattresses in the neighboring houses, our Mothers took some grass, which was very high, and made brooms which they used to clean the room. Finally the mattresses arrived and they were received with a joy mixed with

gratitude. They spread them on the floor which served as beds for more than six weeks. From their modest couch our Mothers could contemplate leisurely the firmament and the stars and see the birds fly since the greater part of the window panes were broken; and since there were no curtains or venetian blinds at the windows, passersby could easily observe them, and it happened several times that while they were dressing young boys would climb the trees to see them better. Since the day after their arrival, our Mothers received a large number of visitors, and since they had neither benches nor chairs, they were obliged to remain standing from morning till night. One of the things which was the most painful to bear was not to be able to take a step outside the room without being seen by the passersby and by the workmen who were working in the house, but their greatest sorrow was not to be able to possess the sweet God of the Eucharist. It is true that He came with dawn to beautify their abode, but this too short a visit only inflamed the more their desire to enjoy His sweet presence. For more than six weeks He had a throne placed in the opening of a window and later (after the six weeks) a wooden altar that we still possess and that we owe to the generosity of our Mothers of New Orleans. A few persons having learned that our Mothers had no cooking utensils-- had the goodness to prepare their meals. Several times Divine Goodness sent them good provisions at the very moment when the barest necessities were lacking. One day they had not breakfasted because there was absolutely nothing in the house. Good Father Dubuis came in the morning and seeing them so pale and so weak that they could hardly stand up, he asked the reason to the Superior who told him simply the reason. Immediately this good Father went to town to get something for them. On the way he met a lady who asked him news of the nuns. He answered that he believed that they would feel a little better if someone had thought to send them breakfast. The good lady was very much astonished by this reply and saw to it there was always something for breakfast.

What do we not owe to Father Dubuis, our so devoted Father, our so generous benefactor, and our so faithful friend? After God we owe him all that we are, and, if it is true to say that we recognize Monsignor Odin as our founder, we must also render homage to the truth that in some way it is to Monsignor Dubuis that we owe all that we possess. His purse, his time, his strength, he has given us all with such evident pleasure that we do not know which of the two, of his devotedness or the manner in which he showed, it, most excited our gratitude. From the time of the arrival of our Mothers, he put himself at their service with such a lively zeal that we are inclined to name it without equal. At times exciting the generosity of people, at others, inflaming their zeal; it seems that his greatest happiness was to spend himself for us. He used his leisure moments with the carpenters and masons, watching them and helping them all the time. Thanks to his activity and to the

charity of good Father Lazarist, who had the goodness to give to our Mothers a few benches of which he could dispose, our foundresses were able to begin classes as soon as their goods arrived, that is to say, more than six weeks after their arrival.

Courage was also needed because wolves and several other animals were around the house which was located, so to say, in a forest; and thus it was necessary to think about putting up a surrounding wall. Our Good Father, who always seemed to surpass himself, did so also on this occasion. He would not give himself a minute of rest. Often when he returned from the Missions, harrassed with fatigue, hunger, and thirst, he would immediately take his trowel which he held with one hand while with the other he ate corn pancakes that our Sister St. Alexis had cooked. And he kept this loved trowel as long as he could without bothering about the sun and the rain, using it at times to protect himself and Sister Alexis from the elements. The game which he found going to and returning from the Missions was for the nuns. No matter what the weather might be he came to offer mass and to hear confessions although sometimes he had several miles to travel.

He was exposed to more than one serious danger while helping us, but Divine Providence, who wished to make him a Prince of the Church, made him face everything without mishap. Among other proofs of heavenly protection, our Mothers tell us that one day he fell from the top of the gallery where he was working without hurting himself. To the great surprise of the Sisters who were in class and had seen him fall, he returned to work as if nothing had happened to him. He climbed and walked on the roof of the house with as much ease as the most seasoned of carpenters.

We would never end if we were to tell all that this good Father Dubuis has done for us. Like grateful children who understand and feel the love of the tenderest of mothers, we understand and feel the extent of his devotedness for us, and volumes would not suffice, and the best chosen words could not depict either his goodness or our gratitude. We cannot, therefore, mention the thousand small but interesting happenings of those times; yet we grasp the opportunity to repeat with love and respect the cherished name of our good Father, not only during the recounting of our history, but throughout our lives.

While M. Dubuis was bringing our Mothers to San Antonio, Bishop Odin had gone to Europe for the affairs of his diocese. On his return, he brought us two Irish Sisters whose names we recall here, not only because of the great services they rendered, but also because of their virtues which made of them two supports of our newly established community. These dear Sisters St. Patrice and St. Augustin were lent to us by our Sisters of Waterford, Ireland. They won our affectionate gratitude by their generosity and by the excellent choice they made of the subjects sent us. These very dear Sisters, true religious and perfect

teachers, were for our house what a good rain is for a newly-sowed field. Young, full of health and enthusiasm, they worked for five years with untiring zeal for the cultivation and beautifying of the little garden of the Spouse, lavishing on the Sisters and the children in turn their care, their talents, and their experience with a sweet simplicity. They faithfully worked at the various jobs entrusted to them, and did all in their power to justify the confidence shown them. While they gave themselves, body and soul, to their charitable works which hope made still dearer and more beautiful, a letter came recalling them to Ireland. This news was very painful for us because of the loss announced, but this trial was only the prelude of others to come still more bitter. Tears flowed on a separation demanded by duty and sweetened by charity. Since then, we have shed tears far more burning, and losses far more keenly felt.

Sometime before the departure of our Irish Sisters, our Mothers from New Orleans had lent us Sister St. Eulalie in replacement of Mother St. Marie, our Foundress, as her six years of superiorship had expired.

At this time, our house was enlarged and the number of students increased. From the opening of school, we had eight boarders. This number multiplied little by little, but to our great regret, it was impossible for a long time, to separate them from the day students on account of the smallness of the house. We were able to effect this necessary and wished-for separation only in 1870.

In place of the embrasure (crenel) of the window which had at first served as an altar to the good Master, we had a very small room for a chapel where the Sisters and the children met pell-mell. From there, seeing the God of heaven and earth so near us, our hearts felt with happiness the reality of these admirable words: "My delights are to be with the children of men." This dear little room where the divine Guest appeared so sweet, so humble, so condescending is now the sacristy, and our Mothers still point out with emotion the place where the altar was placed — so close that they could touch it.

The kitchen was finished as well as the dining room of our good Father Dubuis. It was 9 x 7 feet.

The number of the Sisters had also increased by this time. Beside Sisters St. M. Patrick, St. M. Augustin and St. Joseph who had been lent us, Sisters St. Louis, St. Anne, St. Magdalen, St. Marthe, St. Ursule, St. Julie and St. Marguerite had made profession.

Of this number, alas, several had already said farewell and had gone to enjoy the Spouse whom they had loved in poverty, privations and heroic self-sacrifice.

Our dear Sister St. Angele, professed of Galveston, one of our foundresses, was the first Our Lord called to Himself. The fragrance of her virtues has come down to us: Many years have elapsed since she left this earth and she is still spoken of as a saint. Those of our Mothers who know her portray her as a model of humility and poverty, but it seems that her favorite virtue was charity. Always calm, always happy, she avoided with the greatest care making anyone suffer. She found a thousand ways to inconvenience herself so as not to bother anyone. As modest as devoted, she gave her services with a charming grace in small things as well as great.

She saved the life of our dear Sister St. Isidore who, while doing the laundry in the river, had fallen into it. Sister St. Angele who was passing by a window, saw her being carried away, and ran down with the swiftness of lightning to give her aid. On seeing that the current was dragging her near a whirlpool, she had the presence of mind to get hold, as she ran, of a long stick which she held out to our poor Sister Isidore who believed herself almost in eternity.

Sister St. Angele's mortification and gratitude shone with still more brilliance during her last illness. Since she received with a gracious smile all that was offered her, it was impossible to guess what she found irksome.

Eager for sufferings, those she found in the practice of humility and charity did not consume her great courage; she was ingenious in making herself suffer even in things indispensable to life. Thus, she kept bread for several days in her drawer before eating it; she took water rice without salt during her illness and she kept for her supper the rice of which she made some kind of soup by mixing it with tea. She persevered in these admirable sentiments until her death, August 24, 1854." (Translated from French by Sister Mary Genevieve, O.S.U., San Antonio, Texas).

The Ursuline Academy was established on a large lot of land that was originally owned by Erasmo Seguin, a historic figure of San Antonio in the mid-nineteenth century. Seguin sold this property on December 24, 1842, to Ludovic Colghoun, then residing in New Orleans. Colghoun, who was an old San Antonio resident and one of the Perote prisoners, sold the property on September 26, 1848, to Bishop Odin for \$1,000. The property was described as being a plot of ground on the San Antonio River, "contiguous thereto," "bounded on the south and east by the River, on the north by lands of Manuel Zambrano (deceased) and on the west by lands of Juan Urrutia (deceased)" and further described as beginning at a stake on the edge of the River, "on the upper side of a drain which runs into the river above two lime-kilns," thence North 10° West 75 varas to a stake, thence North 32° East 205 varas to a stake, thence South 64° East to the River and thence down said River to the place of beginning.

From the traditional account of the Sisters' arrival in San Antonio in 1851, it is known that there was a house previously erected on the property. This was the small, poor house inhabited by spiders and scorpions, and which was renovated as a dormitory for the Sisters. From the description, the house was very small and either in ruins or unfinished or both, and therefore was probably erected by Colghoun or possibly Seguin, the previous property owners.

Immediately following their arrival, the Sisters were at work making preparations for the opening of the Academy. The exact chronology of events is not known with certainty. On October 25 the property was identified in a deed transaction executed by Odin as "the lot on which is now being erected the Convent," which may be interpreted to mean that the first school building was then in the course of erection. In any event, the Sisters were somehow able to open the school on November 3, 1851, six weeks after their arrival.

The first Academy building may have been begun before September 1851, but it is likely that it was erected that time. The exact date is as yet unknown but it was certainly completed before the middle of 1852.

This building is unique in Texas because of the nature of its construction. The walls are composed of caliche, a calcium carbonate natural formation that abounds in the central and west Texas areas, and although buildings of this type were more numerous in the mid-nineteenth century, this is the only known example of such large size that remains.

It appears that the Spaniards and the Indians were familiar with the cement-like quality of caliche and used it somewhat in their constructions. The principal of the technique, however, is better known by its French name, pise de terre, and it was widely used by the French in the New World, throughout the Mississippi Valley and in Canada. The French nomenclature is relevant to San Antonio where it was known simply as "pise work."

According to tradition, the first Academy building was erected by a Frenchman, Jules Poincard and was known as "Poincard's Folly." This undoubtedly was true, but present research seems to indicate that the oft-repeated relative circumstances are mere legend. Poincard is reputed to have erected this building as a wedding gift for his new bride (sometimes referred to as a fiancée) ca. 1845 and that she either came to San Antonio and left in disgust or that she heard of the primitive circumstances and refused to come, either way with the same result, the jilting of Poincard who, of course, was heartbroken and later sold the "Mansion," "Poincard's Folly," to Odin for use as the Ursuline Academy. Several facts, however, seem to refute the legend.

The first known record of Poincard is dated in the year 1847 at which time he purchased property in the nearby town of Castroville, the Alsatian-French settlement of Henri Castro, located thirty miles west of San Antonio.

By 1850 Poincard was living in San Antonio, and living with him in his house were Hannah Poincard (wife?) and Gregory Harman, a laborer, all natives of France. This information is found in the 1850 Bexar County census, which gave Poincard's age as 32 and his occupation as "architect," the only person so designated by the census taker.

As can be seen from the deed records, Poincard never owned the Ursuline property and this would seem to be at odds with the legend. It is more likely that Poincard was commissioned by Odin to erect the Academy building, and, as it was constructed of "dirt and gravel," it is easy to see where the term "Poincard's Folly" really came from. Certainly there must have been many incredulous observers who wondered at the sanity of a man erecting a large two story building in that manner.

There is often some thread of truth in any legend and so it seems here in that Poincard undoubtedly was the architect and builder of the structure. From an advertisement printed in 1855, it is known that he claimed a professional ability in architecture and specific knowledge of "pise work." He was a "Builder by Contract," an architect, a draftsman, a mason and a carpenter, and was prepared to do "pise work at \$1.75 per perch."

Francis Giraud, another French architect in San Antonio, has also been linked with the building of the Ursuline structures. Giraud and Poincard were the same age, and it seems very likely that they would have worked together or at least have been associated in some way during their careers. Giraud undoubtedly was the architect for all of the Ursuline buildings erected after the Civil War.

The Academy prospered, although slowly, and in 1852 Bishop Odin secured three additional Sisters, two from the Ursuline Convent of Waterford, Ireland, and one from the Ursuline community of Brignoles, France.

By 1853 the need for additional room became too great and an addition to the first Academy building was begun. The Rev. C. M. Dubuis is credited with having been the "architect and builder." The building which was of rubble stone was completed in 1855. It is written that the building consisted of a small chapel, dormitories and refectories for the boarding students and the Sisters. In the manuscript history of the Academy referred to above, however, the chapel was said to have been located in the lower westernmost room of the first Academy building.

The Academy was very successful in the decade prior to the Civil War, notwithstanding the strident bigotry of the Know-Nothing Party. Representative of their attitude is a short statement published by the Alamo Star in 1854 in support of local public schools:

"At present females are daily sent off, or placed in the convent, an institution that pretends to teach nothing but the doctrines of Popery, and from which they seldom emit without

being adherents of that detested sect, an institution that is breeding a curse on the land and yet it is crowded with protestant and other children, on account of there being no institution of a higher order to put them in"

During the Civil War the Sisters were fortunate in disposing of their Confederate currency in Mexico, and following the War they were able to undertake the erection of a chapel and a dormitory. The cornerstone of the latter building was blessed and laid by Bishop Dubuois, September 14, 1866, and the former in January 1868. The Rev. E.M. Bufford was Chaplain at the time, and he was reported to have directed the work and to have assisted "with his own hands." Both buildings were completed by 1870 at a reported cost of \$50,000.

In 1872 a two-story, residential building was erected at the far southeast corner of the Ursuline complex and in 1883 a two-story school building was added near the northeast corner of the dormitory building. Around 1882 the present Priests' house was erected. The last building of the Academy was erected in 1909, adjoining and north of the 1883 school building, but this building burned in recent years and was razed.

The Ursuline Academy occupied this site until 1965 at which time it was transferred to a new site where it continues to exist today. The old property was sold to private developers.

PART II. SOURCES OF INFORMATION

A. Bibliography:

1. Primary and unpublished sources:

Bexar County Deed Records, Bexar County Courthouse, San Antonio. G1/390,440; K1/218; I1/124.

Archives of the Ursuline Academy. Manuscript of documents. Place of repository not known.

2. Secondary and published sources:

Parisot, P. F. and Smith, C. J., eds. History of the Catholic Church, in the Diocese of San Antonio, Texas. San Antonio: Carrioco and Bowen, 1897.

Gilbert, Rev. M. J., ed. Archdiocese of San Antonio, 1874-1949. San Antonio: Schneider Printing Company.

Alamo Star. Newspaper article, October 16, 1854.

Prepared by: John C. Garner, Jr.
Director, Bexar County
Architecture Survey
1968

PART III. PROJECT INFORMATION

The San Antonio project was undertaken by the Historic American Buildings Survey (HABS) in the summer of 1968, and was made possible with funds from HABS and two sponsors, the Bexar County Historical Survey Committee and the San Antonio Conservation Society. Under the direction of James Massey, Chief of HABS, the project was carried out by Wesley I. Shank (Iowa State University), project supervisor, and by student assistant architects, Charles W. Barrow (University of Texas); Les Beilinson (University of Miami); William H. Edwards (University of Illinois); and Larry D. Hermesen (Iowa State University) at the HABS field office in the former Ursuline Academy buildings, San Antonio. John C. Garner, Jr., Director of Bexar County Architecture Survey, did the outside work on the written documentaries. Susan McCown, a HABS staff historian in the Washington, D.C. office, edited the written data in 1983, for preparation of transmittal to the Library of Congress. Dewey G. Mears of Austin, Texas took the documentary photographs of the San Antonio structures.